3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

together. The rim is made of a single stick bent in an oval and the ends bound together; across it are fastened pieces of tree-rope.[1] Grindstones (*liitto*, N.) have already been mentioned.

The Dorôbo have no knowledge of metallurgy, and they have no musical instruments, pottery, or, apparently, objects of ivory. Metal-work and pottery they buy from the Nandi.[2]

Trade and Commerce.

Trade is by barter. The Dorôbo give the Nandi baskets, dressed skins, and bows in exchange for ironwork, tobacco, pottery, beads, and other necessaries which they cannot produce themselves. There are no special market-places, but goods are taken to any place where there are Nandi, and there exchanged.

Land.

(i) *Tenure.*—The forest is divided by the elders into sections, and each family has its own section of forest. The boundaries between family holdings may be paths or rivers.

(ii) *Geographical Divisions.*—The Dorôbo divide their country into divisions called *kôrot*, pl. *kovorusk* (N.). The chief divisions appear to be called Kipkorom, Sirua, Kimurienge, Sosoiyo (bamboo, N. *tekat*), and Mokopich. The majority of the present place-names are Nandi.

The points of the compass are called as follows:—North and South: Murot (N.). East: Ye-torur (N. *ulin-durur* = up). West: Ye-'rek-to (= where(-the-sun)-descends-thither).

III.—Government.

The Kâmellio-Kâpchepkendi Dorôbo have now no chief. The last to hold office was Parîngetuny[3] arap Ngamîngam, who was chief at the time of the Nandi Punitive Expedition, 1905. He is still alive, though he no longer holds office. The chief was elected, and the office was not hereditary. The chief (*kiruogindat* (N.)=councillor) was chosen for "ngelyepta kitio" ("tongue only" = sense, ability and position). The only form of Government that exists now is a council of elders (*kiruoget ap poiisiek*, N.), who meet and decide on matters which are brought to them. They seem to have little power of enforcing obedience to their decisions, though they claim

[1] This is described and illustrated, although it is a Nandi use, since H.N. does not mention it.

[2] On the use of horns, *see* V, "Miscellaneous." These can hardly be considered as instruments of music.

[3] N. = lion-killer.

14:Huntingford E-S (1938-1939)1942
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come now and make honey here." Then, blood and fruit must not be eaten on the same day as honey, nor must bits of the comb be left lying about; they must be carefully covered up. The first of these prohibitions is analogous to the Nandi avoidance of meat and milk on the same day; the second, though the Dorobo say it is done "so that other people shall not see it," is also due to the ritual value of honey, and the consequent necessity of showing respect towards it.

In the ritual treatment of certain actions the use of certain materials is essential if the ritual is to be effective. Thus, a homicide must be rubbed with *eiyat*, the undigested grass from the stomach of a goat or sheep, and he must also be oiled with 'butter' (milk shaken in a gourd till it has gone oily and semi-solid); an unmarried girl who has had a child must also be rubbed with *eiyat*; a sick person whose illness is due to witchcraft must be oiled with goat's fat or butter; and a man who has killed an enemy must paint his face with five stripes of white earth—one across the forehead

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one down each side of the nose, and one down the centre of each cheek. 789 [726] [823]

Now it seems that a particular material is not always essential, i.e. for a homicide either a goat or a sheep may be killed to get the *eiyat*, and a sick man may be anointed either with goat's fat or with butter (though it must be a she-goat). An alternative is thus sometimes just as effective. But an essential feature is that the remedy must be something that is not easy to obtain; till quite recently, few Dorobo had any goats, sheep, or cattle from which they could get the necessary fat, *eiyat*, or butter, and even now many still lack them; nor does anybody keep a permanent stock of white earth in his hut. The whole procedure is an act of faith as much as anything else, and entails a possibly laborious search for the necessary material. There is also an economic implication, for when people have no stock they must buy the animals they need, so that into what might seem to be a purely ritual transaction, enters an element of business. 789 825 [231] 437